Q 15.31 52 Kkk.326

A New

PRIMMER,

Wherein is demonstrated

The New and Living Way;

Held forth by way of *Question* and *Answer*, as from a Child's Enquiry after Truth, to be informed by the Father.

Here being divers particulars Answer'd, and plainly opened, that may be profitable both in this present Age, and Ages to come.

Published for the benefit of all sorts of People, and may be very serviceable for every Family, and of great use for young Children to learn in, so soon as they can understand their Language, that they in the fear of God may be instructed, and remember their Creator in the days of their Youth.

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Other Foundations can no man lay then that which is laid, which is Jesus Christ.

Behold, I write unto you both Old and Young, that you may know the Truth, and that the Truth may make you free.

For which I Travel, enduring Affliction for the Truths sake, WILLIAM SMITH.

Printed in the Year 1668.

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1646:17

To the READER.

Reader,

WHen the foundation is ſure, there it more encouragement to begin to build, and to begin well, and perſevere in well-doing is the way to come into peace: Therefore it is needfull that thou be plainly inſtructed in the firſt Principle of the pure Religion, that thou therein mayſt begin in the ſpiritual travel, and continue faithfull to the end, whereby everlaſting reſt thou wilt come to inherit: and for the ſame ſer-

vice is this little Book given forth, and the Title of it bears, A *New Primmer*, becauſe the Teſtimony therein is unto Jeſus Chriſt, who is the firſt Principle of the pure Religion, and the new and living way unto the Father, and makes all new in his life and power, as he is believed in, and received. Therefore whether thou be Old or Young that reads this Book, keep in the fear of God, that thou mayſt feel Gods Witneſs in thy own Conſcience opening thy underſtanding, and making manifeſt unto thee the plain and ſimple Truth of God, which in this Book is moderately enquired

red after, and plainly anſwered; and though in many anſwers there be but few words ſpoken, yet if thou readſt it with a ſingle Eye, thou wilt meet with full ſatisfaction in it, as to the thing that is enquired; therefore keep ſimply, and read without prejudice, and Truth will open to thy underſtanding, and thou wilt come to know Chriſt Jeſus, who was, and is, and is to come, the firſt and laſt, the beginning and ending, in whom is life, and the life is the light of men.

And little Children, when you come to learn reading in this Book, be not light in your minds, but mind the fear of

God, and as you read, wait to underſtand what you read, that you out of ſin and evil may be kept; that whilſt you are yet young you may remember your Creator, and walk as obedient Children unto him, and do thoſe things that are well-pleaſing in his ſight, that in him you may grow and encreaſe in vertue and godlineſs, and ſo honour the Lord in your youth, not knowing whether or no you ſhall come to ſee old age. My deſire is to do you any good, and my love is both to old and young.

Worceſter *County Goal, the 2d Moneth*, 1661. W. S.

A New

A New PRIMMER.

The Child's Queſtion.

FAther, *I have a great deſire to know God that made me, and to be acquainted with his Way and Truth, that I might walk therein.*

The Father's Anſwer.

That is a good deſire Child, and thou art worthy to be informed, becauſe thou inquireſt ſo innocently, and wouldeſt know the thing that is good, therefore my Child be ſtill and diligent, and I ſhall inform thee, and plainly ſhew thee how thou mayeſt come to know God, his Way, and Truth.

Child, *I would be ſo informed Father.*

Father, Why, Child, thou muſt wait to know ſomething of God in thee, which

which in thy own Conſcience he maketh manifeſt; and by minding and obeying of that, thou therein wilt come to know God, his Way and Truth.

C. But is there ſomething of God in my own Conſcience that will give me the knowledge of him?

F. Yes; and there is not any thing elſe that can do it.

C. What is it Father? let me know it, that I may not neglect it, but give diligent heed to it, that I may know God?

F. It is the Light of Chriſt with which thou art enlightened, and it is made manifeſt in thy Conſcience, and doth there let thee ſee whether thou art a follower of the thing that is good, or the thing that is evil.

C. But is it the Light of Chriſt within me?

F. Yes child, it is within thee; and there thou art to wait for it.

C. From whence doth it come?

F. From God the Father of Lights.

C. And

C. And doth God freely give it unto me?

F. Yes, It is his good and perfect gift unto thee, that thou therein mightest profit.

C. How may I know that it is the Light of Christ, and that it comes from God, and is given freely of God unto me?

F. Because it is pure, and joyns to no evil, but in thy own Conscience testifies against it, and reproves thee for it, whereby thou mayst certainly know that it is the pure Light of Christ, and comes from the pure God, and that he gives it freely unto thee to convince thee of sin, and save thee from it.

C. But is that the Light of Christ that lets me see my sin, and in my Conscience reproves me for it?

F. Yes, child, that is the Light of Christ.

C. But our Ministers do not so teach us.

F. That is, because they are not the Ministers of Christ, neither can teach his Way in Truth.

C. But

C. But how shall I know that they are not Christs Ministers, for I would not hear or believe any that are not his?

F. Thou mayst know them, child, by their Fruits.

C. Why, In what do they differ from Christs Ministers?

F. They differ both in Doctrine and Practice.

C. How do they differ in Doctrine?

F. Why, their Doctrine is Traditional, and they teach for Doctrine the Traditions of men, and so speak things they know not for filthy lucre sake, building upon other mens Labours, and running into other mens Lines for their Matter, which is not after Christ, neither do his Ministers so.

C. How do they differ in Practice?

F. In many things.

C. I would be informed concerning them.

F. To mention them all would take up much time.

C. Name

C. Name a few, if the whole be too tedious, that by understanding some of them, I may be aware of the rest.

F. Such as are not Christs Ministers have their Power and Authority from Man, and so have each man a place of Settlement, which is called a Parish; and in that Parish they have Tythes allowed for their Maintenance, and that is the Tenth Part of Encrease: And they have a Law made by Man to Compel it; and if any for Conscience sake cannot give it them, then by their Law they Sue them, and Imprison them, and Spoil their Goods; and these are Wolves, child, that are let loose amongst the Lambs to rend and tear them; and they have Places builded in their several Parishes, which they call Churches; and they Observe one Day in a Week for their Worship, and a few Hours in that Day to perform it; and they have an Hour-glass (many

of

of them) and that is their time of Preaching; and their Eye will be oft towards the Glass, to see when it is Run, because it is a long hour to them; and when the Glass is Run, they tell their People the time is now spent, or words to that purpose; and what hath been spoken that must suffice for that time; and this is not the Practice of Christs Ministers.

C. But where, and in whom such things do appear, may I certainly know that they are not true Ministers of Christ?

F. Yes, Thou mayst certainly know them not to be true Ministers of Christ, nor of his sending forth; for such Fruits do plainly demonstrate them to be false.

C. But if such be false, How may I know them that are true? for I have an earnest desire in me to know the thing that is true.

F. Be patient, child, and in due time

time thou mayſt come to underſtand it, and thou mayſt know the true Miniſters of Chriſt by their Fruits.

C. What is their Fruits? And in what do they differ from the falſe?

F. They differ in every particular.

C. Inform me of ſome of them.

F. The true Miniſters of Chriſt, have their Power and Authority in God, and that is their Foundation; they take no Tythes, nor Sue any People at Law for maintenance, nor caſt any into Priſon; they do not love filthy lucre, neither make their Belly their God; they Preach the Word faithfully, and do not limit the Holy One either to Time, Place or Perſon; they are meek and gentle and peaceable towards all men; and theſe are Chriſts Miniſters.

C. Here is a great difference Father.

F. Yes, child, there is ſo, even as much as is betwixt that which is true,

and

and that which is false; or betwixt light and darkness; for the false Ministers are of the Earthly Wisdom, and the true Ministers are endued with Wisdom from above.

C. But do they not all Preach Christ in words?

F. Yes, the false can speak of the Name of Christ (as the true do) but they want his Power.

C. But how may I then know which is true and which is false by their words, seeing words may be the same?

F. Why, they that are false, Preach Christ without, and bid People believe in Him, as he is in Heaven above; but they that are true Ministers they Preach Christ within, and direct people to wait to feel him in themselves, and so to believe in him, as he makes himself manifest in them; and this is true Doctrine that brings people to mind that Principle of God in their own Con-

Conſciences, which comes down from Heaven and goes thither again; and ſuch as are in the Earthly wiſdom, they do not know Heaven above.

C. This is a great difference in their Doctrine, for one to preach Chriſt without, and another preacheth him within.

F. Yes, it doth make a great difference, and hath no more fellowſhip together, then the Eaſt hath with the Weſt.

C. And is this an infallible Tryal of them?

F. Yes, and it will not deceive thee, but will certainly give thee an underſtanding, whereby thou mayſt diſcern them both; and if thou waiteſt in the meaſure of the Light of Chriſt, thou wilt be able to try all things, and ſo come to chuſe that which is good.

C. But muſt I not try all things by the Scriptures?

F. Nay, for the Scriptures were gi-

ven forth from the Spirit, and it is the Spirit that trys whether the things be true or false, good or evil.

C. But are not the Scriptures given forth for a Rule to walk by?

F. The Scriptures are a true Testimony of what the Saints were made witnesses of; but the Spirit is the Rule from which the Scriptures were given forth; and it was the Rule unto them that gave forth the Scriptures, and they had the Spirit before they spake the Words; and they spake the Words as the Spirit moved, so that the Spirit was before the Words, and was their Rule that spake the Words, and it changes not, but is the same for ever.

C. What is the service of the Scriptures if they be not a Rule, and for tryal of things that are spoken?

F. They are of great service, child, and are to be read and believed; and they become comfortable, when in

in the ſame Spirit that gave them forth, they are fufilled, and truly underſtood.

C. Then the Scriptures are to be owned and believed, as a true Teſtimony of what the Saints were made partakers of in that day?

F. Yes, they are to be owned and believed, and they that do not ſo, they are to be denied: but thou muſt take heed, child, of giving more unto the Scriptures than unto them belongs, leſt in ſo doing thou diminiſh from the glory of Chriſt, and ſo give it to another. And if thou look'ſt upon the Scriptures to be for a Rule, and for trying, thou giveſt that unto them which belongs unto Chriſt, for he is the Rule, and leads his people, and he alone ſearches the heart, and tryes the reins, and not the Scriptures.

C. But how then muſt Spirits be tryed if not by the Scriptures? Muſt one Spirit try another?

F. The Spirit of God muſt try all ſpirits; for it knows the ſpirits whether they be of God, and if not, it diſcerns them, and judgeth infallibly of them; and if they be of God it receives them, and embraces them with joy; and this is not the ſpirit of a man to try the ſpirit of a Man, but the Spirit of God that trys all mens ſpirits.

C. Then I perceive it is the Spirit alone that I am to mind in all things.

F Yes, child, for by minding of the Spirit alone in all things thou wilt come to a good underſtanding in all things, and be able to diſcern and put a difference betwixt that which is true and that which is falſe.

C. I am ſenſible that there is ſomething in my Conſcience that lets me ſee my ſecret thoughts, and the intents of my heart; but I have not known what it hath been, nor hitherto have much regarded it.

F. That is the true Light of Chriſt that

that lets thee ſee thy Thoughts, and the intents of thy heart; and God hath freely given it unto thee, and requires thy obedience to it: Therefore, child, for the time to come be more diligent, and have more regard unto it; and when it ſhews thee Evil, and reproves thee for Evil, obey it, ſo it will rend the vail from off thee, that is ſpread over thee, and keeps thee from the knowledge of God.

C. *But if I ſhould turn unto it, and obey it when it reproves me for ſin, is there power in it to ſave me from ſin, and to deliver me from all Iniquity?*

F. Yes, child, all power in Heaven and Earth is in it, and it is made manifeſt not only to ſhew ſin, but alſo to deſtroy it; and if thou obeyeſt, and in it believeſt, thou wilt feel it condemn ſin, and deſtroy the Devil that begets it; and it will draw thee near to God, and give thee the knowledge of his glory.

C. That is the thing that I earneſtly deſire: but when I look within, I ſee nothing but a body of corruption.

F. That which diſcovers to thee the body of corruption, that is the Light of Chriſt: and when thou firſt ſeeſt thy ſelf in it, thou canſt ſee nothing but corruption ſtanding; but by obeying, and believing in it, thou wilt feel it break the body of Corruption, and ſet thee free out of that bondage.

C. But is that the Light of Chriſt, that ſhews me my Thoughts, and Words, and Deeds, and makes them manifeſt what they are?

F. Yes, child, that is Light of Chriſt, and with it are they all made manifeſt, and thou canſt not hide any thing from it; when thou art in ſecret it is with thee, and there ſhews what thy thoughts are, it ſorts thy words and deeds, and lets thee ſee whether they be good or evil: if thy thoughts be after vanity, it diſcovers them, and reproves thee

in

in thy own conſcience for them; and thy thoughts thou canſt not hide from it; if thou ſpeakeſt vain words, or doſt any evil deeds, it condemns thee in thy ſelf, and thou canſt not fly from the Judgment of it; and this is the pure Light of Chriſt in thy own conſcience, child, and is always near thee to reprove thee for the things that be evil.

C. *This is true, for I do feel ſomething in me that lets me ſee Evil, both in Thought, Word and Deed; and I alſo feel many checks in my Conſcience when I am doing the thing that is Evil.*

F. Why that is the Light of Chriſt, that lets thee ſee all that ever thou haſt done, and alſo what is preſent with thee, and what thy life is in; and what thy love is after: And if thou mindeſt, thou wilt ſee what ever riſeth out of the darkneſs, and what the Prince of Darkneſs tempts thee to do; ſo that thou wilt find that the Light of Chriſt

will make manifeſt every evil in the appearance of it, and will call thee to abſtain from it; and if thou obeyeſt, it will keep thee from joyning to it. And I ſhall in one Inſtance plainly inform thee of it; When the Devil tempts thee to put forth thy hand to take any thing that is not thy own, the Light of Chriſt lets thee ſee it to be evil, and thou art ſenſible that it is not thine before thou toucheſt it; and if thou doſt not obey the Light that diſcovers it, then the Devil prevails and draws thee to do it, and ſo thou becomeſt a Thief, for which the Light reproves thee: Or if thou be tempted to tell a Lye, the Light lets thee ſee it before thou ſpeakeſt it, and thou art ſenſible that the thing thou art to ſpeak is not true; and if thou doſt not obey the Light that ſhews it, the Devil prevails and draws thee to ſpeak it, and thou becomeſt a Lyar, for which the Light reproves thee.

C. This is true, but will the Light deal thus plainly with me in all things?

F. Yes, child, it will deal plainly with thee in all things, and will not deceive thee in any thing, but will make it manifeſt as it is: If it be a Lye, it makes it manifeſt to be a Lye, and that which makes manifeſt a Lye that is True, and will not deceive thee; therefore mind it, and obey it, and it will divide aright: And what is of the fleſh it will let thee ſee to be fleſh, and ſo for Condemnation.

C. Father, ſhew me what the Work of the Fleſh are, that I may know them?

F. Thou art to mind the Light, and it will ſhew thee, and give thee true knowledge of them: for if at any time thou liveſt to the fleſh, and ſatisfieſt it with the affection and luſt, the Light will condemn thee and the Work that is brought forth by thee, by which thou mayſt certainly know that it is a work of the fleſh; yet

yet for thy Information I ſhall mention ſome of them, and ſhew thee what they are; *Coveteuſneſs, Drunkenneſs, Witch-craft, Hatred, Variance, Emulation, Strife, Debate, Deceipt, Anger, Envy, Malice, Back-biting, Whiſpring, Pride, Fornication, Adultery, Gluttony, Swearing, Lying, Sporting, Playing, Carding, Dicing, Dancing, Ringing, Feaſting, Revelling, Banqueting*, with much more, and they that live in ſuch things cannot inherit the Kingdom of God.

C. Here is a great number, Father; But do all theſe, and more then theſe, lodge in People?

F. Yes child, all theſe, and more than theſe, lodge in the heart that is deceitful, where they are generated by the ſubtilty of the Serpent, which is the ſeed of the Evil-doer; and he forms them up into a body, which is the body of ſin; and where they are, and the life in them, they ſeparate from God, and vails from beholding the brightneſs of his Glory.

C. But

C. But cannot I know God, his Way and Truth, and yet live in some of these things?

F. Nay, child; if thy life be in any of them, and thou walkeſt in them, thou liveſt in that which can neither know God, nor pleaſe him; and the Way and Truth of God thou art out of, for, as far as the Eaſt is from the Weſt, ſo far doth ſin ſeparate from God.

C. But muſt I deny them all?

F. Yes, child, for if thou liveſt to the Fleſh, thou muſt die.

C. Alas, Father, who then ſhall be ſaved?

F. Why thoſe that turn when the Light reproves them for ſin, and thoſe that obey and believe therein; for in the Light the Name of Chriſt is known, in which is Salvation; and he that believes is ſaved.

C. But may I come to witneſs thoſe Works of the Fleſh deſtroyed whilſt I am in the body, ſeeing they ſeparate me from God, his Way and Truth?

F. Yes,

F. Yes, if thou believeſt in the Light, it will ariſe in Power, and deſtroy thy Luſts that War againſt thy Soul, and will ſubdue the evil concupiſcence of the unclean Nature, out of which proceeds all evil, and in which thou canſt not p'eaſe God.

C. *Father, I am but a child, and want underſtanding, tell me therefore how I muſt get out from amongſt theſe evils? for I now ſee my ſelf beſet with them, and I would willingly deny them, and part with them for Chriſt.*

F. Why, child, I ſhall briefly inform thee of this thing: When thou feeleſt thy mind inclining towards any evil, and that the Light diſcovers it to be evil, then do thou mind the Light that diſcovers it, and ſtand thou ſtill, and joyn not to it, but deny thy ſelf, though thou mayſt feel a ſtrong inclination towards it; and if thou ſtand ſtill, and waiteſt in the Light, thou wilt receive Power againſt it, and ſtrength

to

to overcome it, and thou wilt feel the Power of the Light to croſs thy Will in what it would do, and in the Power thou wilt feel thy Salvation: and ſo as thou mindeſt the Light, and in it believeſt thou wilt be kept from joyning to the Evil, and walk in the daily croſs to thy own Will, whereby the World will be crucified unto thee, and thou wilt be crucified unto the World, and true Judgment will be Executed upon the Evil-doer, and death will come upon thy own life, and ſlay thy luſt, that hath loved any thing more then God.

C. I deſire one particular Inſtance to clear this thing to my underſtanding?

F. I ſhall give thee one inſtance, which by minding thou mayſt know all the reſt: When thy heart is lifted up in Pride, and thou ſtandeſt exalted in thy own Mind, and there haſt high thoughts of thy ſelf, and ſtriving to adorn thy Body with coſtly Apparel

Apparel, and to put on any thing more than is needfull for the ſervice of the Body; the Light of Chriſt in thy conſcience will reach unto thee, and plainly ſhew thee, That the thing thou art exerciſed in, is an evil thing, ſo as thou mayſt ſenſibly feel correction for it: Now, if thou turneſt to the Light when it reproves thee and corrects thee, and yeeld unto it without reſiſting, it will reach to the top of thy Pride, and bring thy haughtineſs down, and lay thy loftineſs low, and will crucifie thy carnal affection with the luſts of it, and will bring death upon it; ſo will thy life and pride be taken away, and Humility will ſpring and come into Honour; and in the Power which is the Croſs, the Old thou wilt feel put off, and the New will be put on, and thou wilt be made a new man in Chriſt, who will reveal the Father unto thee, and give the true knowledge of him his Way and Truth.

C. This is a ſtrait Gate, Father, Is there not another way by which I may come to know God?

F. Nay, child, there is not another Way, for Chriſt is the Way; and if thou deſireſt to come to walk in Chriſt, thou muſt part with All for him, and Deny thy ſelf to follow him; Therefore doth the Power ſtand in the Gate, to keep out all that is Unclean, and to Crucifie it before there can be an Entrance; and that is the reaſon, child, why ſo few enter in at the ſtrait Gate; but do not thou fly the Croſs, but mind the Light that leads in it, ſo wilt thou feel the Regeneration wrought, and a Birth born that is of God, and is Heir of the Kingdom.

C. But muſt every Work of the Fleſh, which the Light reproves me for be denied and crucified after ſuch a manner?

F. Yes, child, for in the Self-denial, and daily Croſs thou wilt feel the Enmity ſlain, and the Power will work thy

thy Freedom out of the Bondage wherein thou haſt been held Captive under the Enemies Power; and if thou lieſt down patiently, and beareſt the Judgment willingly, Judgment will be brought forth unto victory.

C. Alas Father, this is a hard ſaying; and if there be not another way to come to the true knowledge of God, I begin to faint already, and do not ſee how I can be freed from the evil that daily attends me?

F. The ſaying is not hard, child, but unto that which Reaſons about it, that would keep a life in ſomething that muſt be deſtroyed, and there is no cauſe for thee to faint, child, though evils attend thee daily, but believe in the Light, and it will work the Work for thee, and remove thy burthen from off thee; for all things are poſſible with God, and there is nothing too hard for him: therefore reaſon not about it, but believe over it, and the

Lord

Lord God will not forſake thee until he hath perfected his Work, for his love is to that which breatheth in thee, and through Judgment he will Redeem thee, and ſhew thee his Salvation.

C. *But muſt I be born again, Father?*

F. Yes, child, or elſe thou canſt not enter into the Kingdom of God.

C. *How may I come to know that, with the work of it?*

F. By diligent waiting in the Light, whereby thou wilt come to feel the effectual working of God's Power, through which the old Birth, with all the Deeds of it, will die, and thou wilt feel a new Birth raiſed, which after God is Created in Righteouſneſs and true Holineſs.

C *And what ſhall I be when ſuch a Work is wrought, and the new Birth raiſed?*

F. Why, Thou wilt be made a new man in the Immortal Seed, and

thou wilt have a new Heart, out of which will proceed new Thoughts, Words, and Deeds; and then thou canſt not live any longer in the Evil, but in the Good, into which thou art redeemed by the Reſurrection of Life: And herein, child, is the Lord God truly known, his Way and Truth.

C. Oh Father! that I could feel this Work effectually wrought in me, then ſurely I ſhould be eaſed of much that now oppreſſes me?

F. Why, do not haſten, child, but keep ſtayed in the Light, and there thou wilt feel the hand that worketh, and know the power of it whereby thy Redemption will be perfected, and the Seed Immortal raiſed; then thou wilt feel the Oppreſſor broken, and thy Burthen taken off, which will give eaſe unto thee, and bring in joy for Mourning.

C. But if there be not another way to know God, then how is it with all thoſe

those People that do not thus believe, and yet profess God, and Truth, and Scriptures?

F. Why, child, all that are faithful to God in what he makes known unto them, they are not Judged, though unto the Truth they be not yet clearly attained; and though there may be a difference in the Profession, yet it is but one thing in all that breathes after God, which the Lord brings through the Dispensations and Administrations of Professions to inherit Life in the Possession; and it is not a Profession that makes a Christian, though people in a Profession may speak largely (in words) of the Grace of God, and the Love of God; but they read in that Book Notionally, before they have passed through the Judgment experimentally: And do not thou busie thy mind so much to look after others, but mind thy self, for thou must give an account of thy self to God.

C. But I desire to enquire somewhat after this thing, that I may receive Information concerning it, seeing there are so many professions, and all seem to differ, and yet but one true Way, that so I may chuse the true, and deny the false.

F. Why, child, for thy satisfaction, I shall a little open it unto thee, whereby thou mayest see into the ground of all Professions, and how they all come to differ; for People wanting the Life and Power of Christ in themselves, they are betrayed into the words which from the Life and Power were given forth; and then, not understanding the Scriptures as they are, they put to their meanings; and when in their meanings they cannot agree, then arises the difference; and one cries, *Lo here*, and another cries, *Lo there*, according to their own meanings and conclusions; and so being from the Spirit of God in themselves, from which the Holy Men of God gave

gave forth the Scriptures, they do not underſtand the Scripture, nor the Power of God: And this is the reaſon, child, why there are ſo many Profeſſions and ſhews of Religion.

C. Then is it not very dangerous to put Meanings to the Scriptures, and from thence to draw concluſions concerning Religion, when there is not a meaſure of the ſame Spirit felt from which the Scriptures were given forth?

F. It is very dangerous, child, and it is the way of the old Serpent, and ſuch a Profeſſion never makes a Chriſtian, nor brings forth a pure Religion, but forms up a ſhew of Godlineſs out of the Power.

C. But amongſt theſe ſeveral Profeſſions there is ſomething ſeemingly good in their Practice: for they profeſs a Worſhip to God, and they have Praying, and Preaching, and Singing; and they uſe thoſe things called Ordinances; as Baptiſm, and Bread and Wine?

F. Child, this obſerve, That which ſeems to be, and is not the thing it ſeems, it deceives the beholder: And there may be ſomething good in all the Profeſſions, and yet not be ſo as it ſeems, and in the Darkneſs it is not to be diſcerned; The *Phariſees* had long prayers, and that was ſeemingly good, yet Chriſt called them *Hypocrites*: So to judge according to the Appearance is very dangerous, for therein are many deceived, taking a thing to be that which it is not.

C. But is not the Worſhip of God a good thing?

F. Yes, the Worſhip of God is a good thing; but if there be no more but a ſhew of Worſhip, it is not the Worſhip of God, nor is not ſo good as it ſeems to be, but is a Will-worſhip, and not the Worſhip in the Spirit, which is the true Worſhip of God.

C. Is

C. Is not that a true Worſhip where there is Praying, and Preaching, and Singing, with ſuch like good things?

F. That is a true Worſhip where there is praying, and preaching, and ſinging in the Spirit; but there may be ſuch things done and not in the Spirit, but in mens own wills, and that Worſhip is vain.

C. Then inform me, Father, of the true Worſhip.

F. Why, child, I ſhall ſhew thee: when the mind is joyned to the Spirit of God, and is acted by it, and ſubjected to it, then is the Lord God truly worſhipped; and that is the Worſhip in the Spirit.

C. And how is that Worſhip performed? And what is the practice in it?

F. It is performed according to the good pleaſure of the Spirit, that blows where it liſteth; and the practice is, as the Spirit moves. If the Spirit gives words to declare, they

are declared faithfully: If it move unto Prayer, it is performed in it: And so the things practised in the true Worship, are performed in the Spirit's Power, and according to its own pleasure.

C. Do not all people that profess a Worship unto God, perform their Service in the Spirit?

F. Nay, child, for they that are in the flesh cannot perform a spiritual service.

C. How do they then Preach and Pray, with other things they practice in their Worship?

F. They do it in their own wills, and in the strength of the earthly wisdom, and not in the Spirit.

C. And do those called Ministers perform their Service in their own wills and Wisdom?

F. Yes, child, they do it in their own wills and wisdom, and in their own time.

C. But

C. But how ſhall I know that they do ſo?

F. By their Limitation, in binding up their Worſhip unto a Time, Place, and Perſon; but the Spirit of God is not limitted.

C. Why is not their Time, and Place, and Perſon right, ſeeing their Time is upon that day called Sunday, and their Place that which is called a Church, and the Perſons ſuch as are counted Miniſters of Chriſt?

F. Nay, the Lord God of Power is not limitted to any of them. And as for their Sunday, the Heathen named it; and the *Pope* named their Church; and their Schools and Colledges made their Miniſters.

C. But do they not Preach ſound Doctrine?

F. Nay, their Doctrine is after the Tradition of men, and not after Chriſt; and they get their Doctrine by their Arts and Languages that they

they have learned at Schools and Colledges, and then read it, or ſpeak it forth in their own wills that are corrupted, and there is no ſoundneſs in it.

C. But if it be ſo, there are many deceived, for they are looked upon to be able Miniſters.

F. Yea, many are deceived, who walk not in the Light that diſcerns them; but who walk in the Light ſees them, and their Wolfiſh nature under their Sheeps cloathing. And now is the Lord making them manifeſt, that they may not deceive any longer, for they have kept people always learning, and are unprofitable Talkers, Teaching for filthy Lucre, and not of a ready mind.

C. But is not their praying a ſervice that is accepted of God?

F. Nay, for they pray not with the Spirit, nor with the Underſtanding. And ſome of them cannot pray at all, but as they have prayers made by

by others, and have them ſet in a book to read, as in the book of *Common-Prayer*; or elſe get words into their memory, or comprehend them into the Notion, and then ſpeak them forth as in a way of prayer, when the Spirit is not felt; ſo that neither their Preaching nor Praying is accepted of God.

C. And is not their ſinging an acceptable ſervice? for they that can ſing Praiſes are in a good condition.

F. Who are come into that ſtate, where a Pſalm is given in the Spirit they are in a good condition, and can ſing Praiſes, and make Melody in their Hearts unto the Lord; and they rightly underſtand what they ſing; and they ſing with the Spirit, and with the Underſtanding: But none can ſing after this manner, but who are redeemed from the Earth. But they have *David*'s words put into *Meeter* by *Hopkins* and *Sternhold*, and

and given them forth as they were *David's* condition, and the Drunkard, and Swearer, and Lyar ſing together, who know nothing of *David's* condition; and ſo they ſing Lyes in Hypocriſie, which is not a right Service, nor accepted of God.

C. I would know, Father, how it is concerning thoſe things called Ordinances, as Baptiſm, and Bread and Wine, which are much uſed in their Worſhip?

F. Why, child, as to thoſe things, they roſe from the Pope's invention, who hath had power in the Night of Apoſtacy, and hath ſet up his Devices, which are yet continued in *England*, though he ſeemingly is denied, and the whole practice of thoſe things as they uſe them, had their inſtitution by the Pope, and were never ſo Ordained of Chriſt; for he did not ordain Sprinkling Water in a childs face, or to make a ſign of the Croſs in his fore-head, nor God-fathers

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and God-mothers to undertake for it: neither did he Ordain Bread and Wine to be so used and received. And the Wine is another of the Pope's inventions, who knows not the Cup of Blessing, in which is the communion of the Blood of Christ, so hath invented a Silver Cup, and pours Wine into it, and then the Priest gives it to the people, and tells them, That *is the Blood of Christ which is shed for them*, when it is Wine, and not Blood: And gives them Bread, and tells them That *is the Body of Christ that is broken for them*; when people neither discern the Body nor the Blood of Christ, and so Eat and Drink Damnation to themselves. And true *Baptism*, child, is in the Spirit, which *Baptizeth* into one Body: And the true *Meat* and *Drink*, is the Body and Blood of Christ, which the worthy receiver feeds upon in his Heart. So that these things be false, and not to

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be regarded by the true Christians who are come to the Spirit, and live in the Spirit, which is the Substance.

C. But is not the place in which all these things are performed, a true Church?

F. Nay, the true Church is in God the Father of our Lord Jesus Christ; and Christ is the Head of it, and hath the preheminence in it: but the place in which such things are performed, is also of the Pope's invention, and he counts himself to be the head of it, and he would have the preheminence; and is a Place made by men, and it is Wood and Stone which do decay and wax old, and come to nought: Then they make Levies, and gather Money to Repair it again; and if they do not so, it will fall and consume, and turn into Mire and Dirt: But the true Church, of which Christ is the Head, is a Living thing, and doth not decay, nor wax old, but is ingrafted into

to him, and there is neither ſpot nor blemiſh in it.

C. But are not theſe the true Chriſtians that practice and perform ſuch things?

F. They have got the Chriſtians Words, and ſo count themſelves Chriſtians; but they are not in the Chriſtians Life, neither is their Way the Chriſtians Way; ſo they are practiſing thoſe things that God requires not at their hands, neither doth he accept them: And who are true Chriſtians, child, they come into Union with Chriſt by the effectual working of his Power in them, through which they are tranſlated and made new creatures, and the new creature is in Chriſt, and is a true Chriſtian, but the old is an Apoſtate.

C. There is alſo ſome other things that I would be informed in, becauſe I ſtand ſomething doubtfull concerning them.

F. What are they, child?

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C. I observe that People make much to do one with another when they meet together, or part one from another, in putting off their Hats, and Bowing, and Cringing, and going Backward, and Scraping; and I am doubtfull whether this be the true Honour, with which I am to honour all men.

F. This Doubt will be easily removed, and thou mayst be assured that it is not the true Honour.

C. How may I be assured of it?

F. Why, child, they that seek Honour one of another, they do not believe in Christ the Power of God, which is honourable in all men, and is to be honoured where it appears in any; and this seeks not the honour *below*, or to have the *Hat* put off, or the *Body* to *bow* and *cringe*, or the *feet* to *scrape*; it neither seeks such honour, nor can give such honour; for it is a beggerly honour when it is compared with that honour that comes from God alone, and where it is sought

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and expected it is from below; and that which answers the expectation is the same: and so men seek honour one of another, and they give it one to another with their *Hat* and *Knee*, And, *Your humble Servant Sir*: And such are not in the Power of God, but in the vain customs of the *Heathens*; and so it is got in a custom to put off the *Hat*, and *bow*, and *cringe*, and *scrape*; and Women to *curtisie*, and *droop*; and this is sought for and expected one from another, and they receive it one of another: And these are the Apostate Christians, that are out of the Power of God that is Honourable, and so seek honour one of another, and are respecting one anothers Person; and the Rich and the Proud they get the Honour, and the Poor and the Needy they are not regarded.

C. *But is there not such an Honour that belongs to Magistrates and Men in Authority?*

F. Nay, child, ſuch Honour doth not belong to them, neither are they Honoured when it is done ſo unto them; for *true Honour* is from the *Heart*, and not from the *Hat*: And where any thing of God appears in Magiſtrates and Men in Authority, that is Honoured with the *Heart*, and it doth not expect the *Hat*: And this is true Honour, child, and it is given unto whom it is due.

C. But ſeeing ſuch a thing is expected by men in Authority, is it not better for me to give it to them then to offend them?

F. Thou muſt be carefull, child, how thou Reaſon'ſt about it, leſt thou run'ſt into Tranſgreſſion; for if thou reſpecteſt Perſons, thou committeſt ſin, and the Law of God will convince thee of Tranſgreſſion: Therefore mind the Lord and his Teachings; and if men be offended becauſe thou obeyeſt the Lord, thou wilt not be guilty of the offence; but the Wo ſhall be unto

to that in them which would be Honoured with thy *Hat*, from whence the offence comes.

C. *And doth not the Lord require any such things to be done?*

F. Nay, the Lord requires it not, but the pride of man's Heart seeks it; for the Lord requires that thou shouldst Honour all men in him; and that is, to give *Honour* unto whom *it is due*; but unto a *proud, heady, high minded man*, there is no *Honour due*, though he may be great in the World, and be in place to Rule; but in the Power of God the Poor is as honorable as the Rich, and the Begger as he that Rules; and the Honor is given as due unto the Power, and not unto any mans Person.

C. *I would be informed of another thing, Father, What Langnage I am to speak unto a single Person, whether* Thou, *or* You, *be the true Language unto a single Person?*

F. Why, child, a single person be-

ing One and no more, the true Language is *Thou* unto him, or her: and hath been the Language ſpoken by all that have been guided by the Spirit of God without reſpect of Perſons; And we do not read of another that was ſpoken by the Holy men of God unto any perſon, whether a King, or any in Authority under him; for the Spirit of Truth leads into all Truth, and *Thou* to *One* is the Language of Truth *without reſpect*, and the Spirit of Truth teacheth to ſpeak it, and not another.

C. *But how is it then that People uſe the word* You *to one another, when they ſpeak* One *to* One?

F. Becauſe in that thing they do not mind the Spirit of God, and its Teachings; and ſo the falſe ſpirit acting, brings forth a falſe Word; for *You* to *One*, is an Apoſtate Language, and through the vain cuſtom of it, is become ſeated in the Pride of Heart; and when the true Language is ſpoken, the

the Pride cannot bear it; but it is the true Language, child, and was so in the beginning before the fall; and God is turning it again unto his People in this day of Restauration.

C. And must I use the word thou to all sorts of People?

F. Yes, When thou hast occasion to speak to *One*; And do not respect the person of any man or woman; for it is as true to the Rich as to the Poor; and the Spirit of Truth will teach thee to speak it if thou mindest and obeyest it; and if thou dost not, it will reprove thee.

C. But is it not a thing that will become me to use good Manners? *And People do not take the word* Thou *to be* good Manners, *when I speak to my Betters; and they will not have their Children taught to speak that Language, because they say it is unmannerly.*

F. It is the evil words, child, that corrupts good manners, whether it be

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in a child, or elder people; but true words is mannerly, and is ſpoken in the manner of Truth, which is good manners: And thou muſt not mind what others ſay, or how they will have their children taught; but mind thou the Lord and his Teachings, and he will teach thee to ſpeak *good words*, and *true words*, which is *good manners*; and it is the *evil words* that corrupts it: And people that know not the Teachings of God, nor the Truth of God, they know not the manner of it, and ſo are ſeeking how to honour one another, and to ſpeak to one another, and after what manner to do it, which is not in the manner of Truth, but in the falſe ſpirit, which corrupts their words and actions, and ſo corrupts good manners.

C. *And how muſt I do concerning Oaths, ſeeing that Swearing in many things is required? as ſometimes to give Teſtimony to what I know; and ſometimes*

times to testifie my submission unto a Ruler; and also in other things?

F. Whatever men require of thee, child, thou must mind what the Lord requires of thee; and if men require that of thee which the Lord forbids thee, thou must obey God: And Christ Jesus hath forbidden all Oathes, and it is not lawfull to *Swear* upon any account, though men may require it; because Christ hath commanded, *not to Swear at all*: and if thou lovest him, thou wilt keep his Commandments, and not Transgress against him because men require thee to do otherwise; but do thou mind the Spirit of Truth, and it will teach thee to speak truth in what thou art called unto, and thy *Yea* in the Truth, will bind thee to perform faithfully what thou Testifieth or Engageth to: And so in all things thou art called unto, speak the truth from thy Heart, as in the sight of God,

and let thy *Yea* be *Yea*; and let there be no more in any wise; for what is more comes of evil.

C. But there is much said concerning the Lawfulness of an Oath in such needfull matters, as to end Strife, *or* engage to a Ruler, *with other things; and there are many Scriptures brought for it.*

F. They that bring Scriptures to plead for *Swearing* in this day, they do not understand the Scriptures; for He who is Lord of all, saith, *Swear not at all, neither by Heaven nor by Earth, nor by any other thing; but let your* Yea *be* Yea, *and your* Nay, Nay, *for what is more comes of Evil*: And thou art to obey Jesus Christ whose Doctrine is true, and who ends the Dispensation of Oathes where strife was; and in that Dispensation when they did *Swear*, and were not to forswear themselves, it was not an Oath formed in words,

and

and then impoſed by the laying a hand upon the *Bible* and *kiſſing it*, but was ſolemnly ſpoken from their own mouthes, and what proceeded out of their mouths, that they were to perform unto the Lord; And this was the Oath commanded in that Diſpenſation, as thou mayſt read, *Numb.* 30. *If a man vow a Vow unto the Lord, or Swear an Oath to bind his Soul with a Bond, he ſhall not break his word, he ſhall do according to all that proceedeth out of his mouth*: (now Mark child) This was the thing the Lord Commanded in that Diſpenſation, and it was no more but the word that was to proceed out of their own mouthes, and were not to break, becauſe it was the Souls bond; therefore they were to do according to all that proceeded out of their mouthes; ſo that it was to proceed out of their own mouthes, and not to be impoſed in formed words, which binds not the Soul

Soul: And there is no Scripture that mentions any other way of *Swearing* in that Diſpenſation; but now Chriſt Jeſus, who Ends all the Changeable things, He ſaith, *Swear not at all*; *but let your Yea be Yea*; and it is without Exception, or putting any difference betwixt *vain Oathes*, and *ſolemn Oathes*; He ſaith, *Not at all*, nor *by any thing*; For what is more then *Yea* and *Nay* comes of *Evil*: Therefore, child, obey thou Chriſt's Doctrine, what ever men may require of thee; and if thy *Yea* will not be taken to the truth of thy word, let nothing elſe be done by thee, leaſt thou falleſt into Condemnation.

C. Father, Inform me concerning the Obſervation of Dayes, as thoſe called Holy-dayes, *and that called* Sunday, *which ſome call* Sabbath-day, *and ſome the* Lord's-day, *and whether the Lord requires that I ſhould obſerve them?*

F. If

F. If thou Obſerveſt a day, child, Obſerve it to the Lord; but he requires not the Obſerving of particular Dayes, for the *Seventh Day* was Holy, in which he Reſted from all his Work, and that was the *Jews Sabbath*, and they obſerved it to the Lord as he commanded; but Chriſt Jeſus hath fulfilled it, and ended it: And thoſe called *Holy-Dayes* are ſet up in the Apoſtacy, in which the *Saints* have been *Killed* and *Martyred*, upon which Dayes the Apoſtates Rejoyed and Feaſted; and they are called *Feaſtival Dayes:* and thou art to abominate the obſerving of them, becauſe they were ſet up in the Blood-thirſty Spirit; And for that called the *Lord's-Day* or *Sabbath-Day*, people do not underſtand what they ſay; for the *Sabbath* is the *Seventh Day*, and the obſerving of that is ended in Chriſt; and that called the *Lord's-Day*, is the firſt Day of the Week,

Week; and the name *Sunday*, is from the *Heathens*, who celebrated that day unto the *Sun*, and so called it *Sunday*: But, child, every Day is the Lords-Day, and thou art to observe them all unto him, and walk in his fear, and in his dread every Day and Hour; and who come to Christ and believe in Christ, come over the observation of Dayes, into the one Day of the Lord, which is as a thousand years, and so walk with the Lord in his Day, and observe it to his Glory and Praise.

C. *I now feel my understanding pretty well informed and opened; but will the Light of Christ, in my own Conscience, let me see all these things, and teach me to understand them in Truth.*

F. Yes, (child) it will, if thou enclinest to its Teachings, and standest single to obey, it will give thee a perfect understanding of God, his Way and Truth, and will let thee see all

all the *Customs*, and *Fashions*, and *Traditions* of the World to be *vain* for *condemnation*.

And now, my child, receive Instruction and be wise, and let not the Counsel of thy Father depart from thee, but treasure it up in thy Heart, that thou mayst lay up for thy self a good foundation, and know the hand of the Lord to build thee up: And now I exhort thee, child, to mind the fear of the Lord, that thou mayst know the beginning of Wisdom, and therein be made wise unto Salvation; and let not thy mind (in any wise) go after *vanity*; keep thy eyes from beholding *vanity*; and as thou mindest the Light of Christ, thou wilt see it, and be kept from it. And now unto all Sorts and Sects of People a few Words I write.

Unto

Unto the Aged.

THou that haſt paſt over many years, and haſt ſpent thy time in vanity, now wait to redeem it; thou draweſt nigh thy end, and the time that is paſt thou canſt not call again; thou muſt lay down thy earthly body, and how ſoon thou knoweſt not; the world muſt paſs away, and thou muſt leave it; if thou haſt gathered great Riches, thou muſt not abide with them: What profit will there be in all theſe things, when thou muſt go hence and be no more ſeen? And what will all thy profeſſed Religion do for thee in that day? It will all forſake thee: Therefore, whilſt thou haſt yet a day, turn and obey the Lord and his living Voice in thy Conſcience, that thou mayſt be gathered unto God, and know his ſalvation, before the day paſs over.

Unto the Young Men.

THou that art in the ſtrength of thy Youth, ſpend it not in vain, nor ſatisfie thy hearts luſts, which many times provoke thee to do evil, thy dayes will end, and an account thou muſt give unto God; therefore in time conſider, before the evil day come upon thee, for thou knowſt not how ſoon the Lord may call for thee, and require an account of thee: Therefore ſtand in aw and ſin not, but walk in the fear of the Lord, that it may go well with thee in the latter day.

Unto little Children.

THou that art yet in thy young Years, and art but like a plant ſpringing up into ſtrength, thou know-

knoweſt not the day of thy cutting down: therefore whilſt thy time is, mind the Lord that made thee, and gives life and breath unto thee, and walk in fear before him, ſo will he teach thee the way wherein thou art to walk, and he will order thy converſation aright, and ſhew thee his ſalvation, and thou wilt be kept from the evil of the dayes that yet thou haſt to paſs through, and will know the Power of God to pluck up the root of evil whilſt thou art yet tender, and before it be too much grown in ſtrength; and thou wilt come to be grounded and rooted in the Love of God, and in that ſpring up like a pleaſant plant, ſo will thy dayes which yet thou haſt to paſs through in this world, be joyfull to thee; and in the end, everlaſting peace will be thy portion: Therefore, *Little Children*, keep out of vanity; *Lye* not, *Swear* not, *Envy* not: be *ſober*, be *gentle*, be *peaceable*, be *tender*,

love

love one another; be not *proud* in any wiſe; put not on coſtly Apparrel, take no thought after that; be not *curious* in your *Meats* and *Drinks*, but having Food and Rayment, be therewith content. Let not your Apparrel be more then what is needfull for your bodies, nor your Food more then what is convenient for your refreſhment: ſo will the Lord adorn you with the beauty of holineſs, and feed you with that meat that doth not periſh.

A few words concerning true Diſcerning *and* Judgment.

NOw is Salvation come from the moſt High, and the God of *Iſrael* is over all; he is confounding the Wiſe men in their Wiſdom, and deſtroying the Strong men in their Strength, he is breaking the Idols of ſilver, and the Idols of gold, and eve-

ry carved work he is throwing down, and his eye beholds the way of every man, and he ſees their work of what ſort it is; he is the ſearcher of the heart, and he paſſeth by and beholds the intents thereof; hidden things he brings to light, and by the gift of his own Spirit he ſhews to every man his thoughts; this is his perfect gift to every man, a manifeſtation thereof all men have, that they thereby might profit; and though a meaſure of this Spirit hath a being *in All*, and makes its ſelf manifeſt *in all*, and is the true light that doth enlighten *all that come into the World*, yet all do not receive it, nor come to be guided by it, ſo walk in the fleſh, and cannot pleaſe God, neither can perceive the things of God, and what is performed by ſuch as a *Service* or *Worſhip* to God, he doth not require it at their hands; and though they make many prayers, he will not hear, for they have no

Union

Union with his Spirit; and this tryes all People, and their works in a true *Diſcerning*, and gives true *Judgment* upon all according to their doings; and who have not this Spirit of Chriſt they are none of his; but all that receive it and have Union with it, they walk not in the Fleſh, but in the Spirit, in which they ſee the *Shapes* and *Forms* of every *Image* and *Likeneſs*, and the ground from whence they do ariſe; and no falſe birth can have a hiding place, but from the leaſt to the greateſt they are diſcovered, and the faireſt *covering* that any have cloathed themſelves withal is ſeen through, and all the formed likeneſſes which appear this day amongſt the ſons of men in what they do profeſs of God, they are all ſeen to be of the fleſh, and their *Root* and principle is of that part and nature that is earthly, from which no good thing can ariſe; and it brings forth a birth in its own likeneſs, and

of its own nature, which by the Spirit is truely diſcerned, and every work of the Fleſh is manifeſt to the Spirit, for the Spirit ſearcheth all things, and truly judges all things, for the Spirit is Truth; And though this may ſeem in many of your eyes to be raſh judgment, and you may call it ſo, yet it will ſtand a witneſs againſt all that are ſatisfying the Fleſh. For there is not any thing ſo hardly received as that teſtimony that ſtrikes at the Life of another, and that which deals plainly and ſimply with all, and deſires the good of all, that meets with the leaſt entertainment in the hearts of people; but that which flatters, and cries peace when the bonds of Iniquity ſtand, that is a pleaſing thing unto the minds of all who walk in the fleſh; and that which comes to rip them up, and diſcover their nakedneſs to their ſhame, that, they kick againſt, and will not own nor receive it for truth; for there is not any peo-

people would come to ſhame for what they do; and that which opens ſecrets, and brings any thing to Light, by which ſhame may come upon them, they turn againſt that, and reject it, though the thing be really true which is witneſſed againſt; and ſo there is no work of the Fleſh that would come under the Spirit's Judgment, though it be truly diſcerned and judged as it is, and the Diſcerning and Judgment ſtand in the truth; but thoſe concerned in it will not own it, but cry out, Who made you a Judge? And why are you ſo raſh to judge, as if all were to be condemned but your ſelves? How do you know the hearts of people? And why may not others be as right as you for what you know? So every *Form* and *Likeneſs* would ſave its own Life by putting off the Judgment, as if none could Diſcern it; and no falſe birth that would have its Nakedneſs to ap-

pear, leſt it ſhould come to ſhame thereby: And thus People harden themſelves againſt the Spirit's Teſtimony, which in it ſelf is the Searcher and tryer of Hearts and Reins, and none can hide their Counſel from it. [Mark] Is not this the Judge that ſtands at the door and knocks? Doth not he diſcern when Evil riſeth in your Hearts? And doth he not there Reprove you? What is it that you can hide that he finds not out? What can you do in your ſecret Chambers that he doth not know? And what Thought can you think (amongſt all your Thoughts) that he doth not diſcern? And doth he not judge you in your own Conſciences, if you have Thought any Evil, or uttered vain Words, or done any thing wickedly? Will you deny this to be a true *Diſcerner*, and a *Righteous Judge*? Be ſober, and there is a Witneſs (which you may feel in your ſelves) to anſwer

to

to the Truth declared; and all that have received the Spirit, and are born of the Spirit, they have an Understanding given them, by which they are able to discern the Flesh, and all the works of it, and give true Judgment upon it without respect of Persons; not judging according to the Flesh, but according to the Spirit, and sees to the Root and Principle from which all things spring up and grow; and they do not judge according to the outward appearance, but judge Righteous judgment; for such as *Discern* no further than what outwardly appears, and then judge according to that, Others from the same ground may draw as true a Judgment against them: And here people are not to Judge, lest they be Judged; which is a place much alledged against true Judgment; but who so Judges one of another, it is not in the Spirit of Truth which doth Discern through

all Appearances; but it is in the fleſh which cannot perceive beyond what doth appear: And ſo all the falſe Births give Judgment one againſt another, and cannot bear the Judgment of one another; then they are provoked and angry one with another, and run into Confuſion and Diſtraction, Warring and Fighting, and Deſtroying one another about their formed Religion; none being come to the Spirit that gives a Diſcerning through what appears, and gives true Judgment in the ground: but all born of the Spirit have true Union with it, and the fleſh and the deeds of it, are ſubdued under it; and they are no more in the fleſh, but in the Spirit; and have received Chriſt Jeſus the Lord, and walk in him, and are Spiritual, and the Spiritual man judgeth all things, and he himſelf is judged of no man: And whether you can receive it or no, you are

all

all truly tryed and judged not in the Fleſh, but in the Spirit; and your *ROOT* and *FOUNDATION* is ſeen and Diſcerned, and is not found to be that which was in the beginning, but that which the Subtilty generated ſince the beginning, and ſo doth he rule over you, and blind your minds that you cannot ſee nor diſcern further than what appears; and the Myſtery of the Kingdom is hid from your eyes, and you run into the Words with your carnal Minds and earthly Wiſdom, and from what is Written draw ſomething to your ſelves, and form up a *Likeneſs* in your conceivings, and bring that forth in the ſtrength of your own Wills; and this is your Foundation, and the firſt principal of your Religion; and ſo the *HARLOT* hath brought forth many children, which in her Womb have all been conceived, and yet are not formed one like another, but all

differ

differ in their *Shape* and *Likeneſs*, and then ſtrive one with another, and yet are all children of one Houſe, and all of one Kingdom; but no Love, nor Unity found amongſt them; but Envy, Hatred and Malice, and all one againſt another, and divided into Heads and Parties, which is an evident Teſtimony of the Ruine and Fall of your Houſe and Kingdom; For, *A Houſe divided againſt it ſelf, cannot ſtand.*

Therefore come out of it, leſt it fall upon you, and utterly deſtroy you, and all come to that where Peace and Safety is; for God hath prepared a ſure Refuge and Reſting-place for all that will come: And he hath gathered many into Unity, and perfect Peace therein; and they reſt in his Love, and are preſerved in his Power, and he alone is their Strength and ſure Defence; ſo hath the Lord made his Power known in this his Day,

Day, and hath gathered a Remnant to that which was in the beginning, which was the Saints Life, and from which the Scriptures were declared, and of which they all teſtified, that is now made manifeſt which the falſe Apoſtles ravened from, and many Sons and Daughters are come to glory in it; and this is the Spirit of Truth, which leads into all Truth, that cuts down Tranſgreſſion, and Reigns over the Head of the Tranſgreſſor, and doth diſcover clearly all the deeds of Darkneſs, which are come up ſince the Dayes of the Apoſtles, and are practiſed by ſuch as are in the *Apoſtacy*; and this comprehends all, but cannot be comprehended of any; it is pure, Everlaſting, Unchangable, and no Variableneſs there is in it: All that in it do believe, have found the Author of Eternal Salvation, and are come to the Wiſdom and Righteouſneſs of God,

God, and to the enjoyment of Eternal Life, which is in *CHRIST JESUS* the Lord, whose Glory and Majesty is spreading over the Earth, and who is gathering a Holy People to Himself, that in them his praise may be shewed forth; who alone is worthy, God of gods, and King of Saints, who by all his Redeemed Ones is, over all, Exalted, Magnified, and Praised for Ever and Ever.

So the Lord give you Understanding in all things.

Something

Something of Truth manifeſted for the Travelling Birth to peruſe and meditate.

1. MAn by Tranſgreſſion having loſt his firſt Eſtate of Innocency, Simplicity, and Uprightneſs, he is altogether uncapable of recovering himſelf, and reſtoring himſelf into it again, which the Wiſdom of God beholding, his own compaſſion moved towards man, and in his Wiſdom he prepared a Way in the Light of his Life, by which man might come again into the created ſtate of Uprightneſs and Innocency; and herein the Love of God is univerſal, and is not bounded nor limitted, whereby he doth appear to be a God gracious and merciſull unto all mankind, who by tranſgreſſion is alienated from his loving kindneſs

kindneſs and mercy in the Light of his Life within every man, that man thereby might turn unto him, obey, and believe in him, that ſo by the Light and Power of his own Life, he might Redeem man out of all iniquity, tranſgreſſion, and ſin, and reſtore him into innocency, ſimplicity, and uprightneſs in his own Life, where his mercy and peace comes to be enjoyed according to the degrees of reſtitution.

2. The Love and Mercy of God being thus held forth in his own compaſſion, and tendered in the day of his Viſitation unto all mankind, it doth thereby appear that God would not have any to periſh, but would have them turn to the Light of his Life, when by its Teſtimony it doth reprove them in their own Conſciences, that ſo upon their obedience to the reproof, he might convert them, and heal them, and reſtore them.

3. Man thus conſidered in himſelf,

as

as wholly uncapable of recovering himself, and restoring himself, then he is to cease in all things as to himself, and wait singly upon God in the Light of his Life to see his Salvation come from him alone.

4. When thy mind is thus turned to the Light of Christ Jesus in thy own Conscience, and that thou begin to yeild unto it, and to obey its testimony, then in the Light a holy thing is conceived, and by operation quickned and being conceived and quickned in the Life, it breatheth and thirsteth after Life, and the Life doth nourish it by giving more Life unto it, and so prepares it for the day of its bringing forth, which in fulness of time doth come to pass; and this is the birth which is born not of the flesh, nor of blood, nor of the will of man, but of God.

5. When thou art drawn towards God in the Light of his Life, and art quickned by the Life to breath in tenderness

derneſs after a larger meaſure of its fulneſs, then do thou wait to be preſerved in the preſent meaſure which thou haſt received; for if after thy mind be turned to the Light, and thou begin to behold ſomething of the excellency and glory of the Life, and of the Kingdom, and to have ſome taſtes of it, and then ſtart aſide from the Light, and begin to will and run out of it, and to compaſs to thy ſelf the ſight and ſpectacle which in the Light is ſhewed thee, thou wilt run into great danger ſuddenly; for that part which will run out of the Light, and compaſs and gather that which in the Light is ſeen, that part will enrich it ſelf, and cloath it ſelf with the work of its own hands, and thou wilt certainly find, that in ſuch openings there will ariſe a raviſhment and a joy in thee, thou being come to a ſight of the glory of the Life in the Viſion or Propheſie, & if thou give way to that part which would be hunting

and

and running out of the light, to fetch that in which in the light thou may behold, and ſo conclude thou haſt attained it, and from thence ſatisfie thy ſelf and create thy own peace in thy ſatisfaction, thou ſits down ſatisfied in that which is polluted, though thou haſt had the openings of that which in it ſelf is true.

6 When thou art come to the openings in the Propheſie, and in the light beholds the glory of the kingdom, then in the light keep ſtayed, and wait to be guided by the drawings and leadings of it, that ſo by the light thou mayſt be gathered into the life, and do not haſten in the froward part to catch & gather that, to thy ſelf which is opened in Propheſie, for that part which in the forwardneſs doth catch and gather what is opened and ſeen in the Propheſie, that part will work by imagination, and form a likeneſs in a falſe conception, and ſo

will advance and ſet that up as if it were the true birth, and thereby thy mind will be lifted up in the apprehenſion of thy attainment, and Antichriſt will reign over thee, and deſtroy the holy thing which in Life is conceived and quickned, and darkneſs, will ſet up it ſelf under a ſhew of an Angel of Light, and then thou wilt loſe the ſence and feeling of the Life and its drawings, and miſs the Birth of the Son whoſe glory thou haſt beheld in the Propheſie; and where Antichriſt thus ſets up himſelf by his deceivable working, he rules in Spiritual wickedneſs in high places, and they that expect mercy and peace from God in ſuch a ſtate they deceive themſelves, *for mercy is with him that he may be feared*, but that which exalts above him doth not fear him, ſo cannot partake of his mercy, but muſt be taken away by his Judgment, and ſo there is a difference made between

tween the precious and the vile, and the mercy reaches the precious, but the vile is judged.

7. When thy mind comes to be exercised towards God in the Light of his Life, and thou art made sensible that thy Soul wants true Peace, and that thy breathing go to God in the pure earnest, then wait in the Light to be preserved in patience, and keep thy eye to the leadings of the Life, that darkness may not cast thee down by accusations; for if it cannot heighten thee, it will labour to cast thee down, and will not cease to present unto thee thy own unworthiness and weakness, and will beget questionings in thee whether thou love God fervently, or whether God will accept thee, and so the opposing Spirit may cast thee down in thy youngness, whilst yet thou art not grown in strength to rebuke thy Adversary, and that will cause fears and doubtings to enter

thee, and grief, and ſorrow, and mourning to come upon thee.

8 When thou feels that thy mind is diſpoſed towards God in the light of his life, then do thou ſtand ſtill and be watchful, that the light may keep thee in a true ſence of thy own poverty, and the riches of Gods mercy, and ſo preſerve thee in a ſingle dependency upon God alone, and then he will appear for thy help when thou haſt need, and will ſuccour thee in thy travel, and ſtrengthen thee according to what he requires of thee, and every ſtep thou ſetteth forward in obedience to his movings, thou wilt feel his hand to lift thee up, and his arm to draw thee on, and what haſt thou to do for thy ſelf, but to wait upon God to renew thy ſtrength in thy travel, that thou mayſt follow him in his own way, and not depart from his Counſel; and if thou abide in the drawings, of the Life, he will not leave

leave thee behinde him, but will enlarge thy heart to run the way of his commandments; ſo thou that art travelling in the way of life, keep thy mind in the cool and meek ſpirit of God, for in that is life, and there thou wilt diſcern when any paſſion riſeth, or any extream worketh, and when the life moves by operation, and raiſes thee up in the power of it ſelf, and makes thee freſh and living with its own virtue, then yield thy ſelf to be diſpoſed by it, ſo will no falſe heigth enſnare thee, nor any accuſation entangle thee, but the life will preſerve thee in it ſelf, and lead thee in the feeling of the love in which is the true temperance, that gives dominion over all inordinate affection; and here thou wilt come to underſtand that it is God alone that worketh all thy works for thee, and ſo thou wilt be brought to ceaſe form all thy own labour, and to wait upon

God in a ſingle dependency, to feel his movings, drawings and leadings, whereby thy way will be peace, and thy path pleaſantneſs, and the Lord thy God will give thee the Refreſhing Mercy in his own Love, by which thou wilt be comforted in thy travel, and be made ſtrong to perſevere unto the end, and then what thou haſt ſeen afar off thou wilt come to inherit, and what thou haſt breathed after thou wilt come to enjoy, and ſo thou wilt know that the Life which quickned thee, the ſame will ſatisfie thee in the lot of thy Inheritance, for mercy and peace is unto thee who art ſubjected to the Will of God; and thus doth God alone bring to paſs the counſel of his heart for his Seeds ſake; therefore let all Fleſh be ſilent, and keep in ſilence, for time is with the Lord, and his own time is the beſt time, who in time begins his work, in time proſpers it, and in time perfects it,

it, and ſo in time quickning, in time nouriſhing, and in time bringing forth the birth of his Life; and this can no man do for himſelf with all his own labor, therefore feel thou the Lord who art quickned by him, and caſt all thy care upon him, for he careth for thee, and in humility he will exalt thee, in wants he will ſupply thee, in poverty he will enrich thee, in nothingneſs he will fill thee, in diſtreſs he will comfort thee, and in his Love and Life he will give thee all things freely, and ſo in innocency, ſimplicity and uprightneſs in the Seed of God thou wilt walk with God in the Paradice of his Pleaſure.

Now learn a Parable, the Vine is a tender Plant, and all extreams are contrary to its nature; therefore in Winter it neither bloſſoms nor bears Fruit, but the ſeeds of its nature retires into its root, and there preſerves it ſelf in the extremity of cold, and violent ſtorm, but when the temperate Spring comes

the ſeed aſſendeth, and fills every branch with its vertue, whereby the branches ſhoot and ſpread abroad, and the Grapes they multiply and grow in cluſters, and this comes to paſs in the Spring time, when the Suns temperate heat breaks forth, and the Clouds moderate dew and ſhowers deſcend, even ſo is all born of God. So thou art tender in the Life, wait for thy growth in the ſame, and when the Life moveth by its own power, do not quench it by reaſoning, for though it work in its power, and may diſpoſe thee by its power, yet is the moderation, temperance, and pure wiſdom in it, and all extreams of paſſion are ſubdued by it, and ſo thou ſitting in Life, thou ſits over all deadneſs, and alſo over all unrulineſs, and in the pure temperance of the Life, thou feelſt Gods preſence, his vertue and goodneſs, by which thou art made freſh and green and fruitfull, and in that ſtate the Lord

hath

hath pleasure in thee; so it is a weighty matter to understand the true place of temperance, for it lies beyond the comprehension of the deepest reason in the Fall, and through Faith is found in the Life which reason cannot compass, for where it will it bloweth, and when it will it worketh, and by its working enliveneth, and so by its motion disposeth the mind in the pure temperance of its own nature and property, in which there is no contrariety by any composition, and therefore the motion of the Life cannot be truly called a passion or an extream, though it may dispose the mind contrary, or beyond what the wisdom below can fathom or comprehend.

So every Babe of Life, hold fast that which in the Life thou hast received, and what thou mayst further see in the Propheſie unto which thou art not yet attained; wait in patience, and let patience

tience have its perfect work in thee
and the Life will draw thee and bring
thee into its self in its own time, and
what thou hast not yet seen, be not
inquisitive to know, but live by Faith
in the measure of the Life which
thou hast received, and unto which
thou art attained, and let not thy
reason search into the secrets of God;
and being stedfast in the Faith unto
God, and holding fast that which thou
hast received in the Life, and in the
drawings of the Life keep thy way;
that which thou hast not yet received,
God will give thee in his time, and
what thou hast not yet seen God will
reveal it unto thee, and so by the
Life thou wilt be preserved in the
feeling of the Life that is present
with thee, and in the vertue of it
thou wilt grow from one degree to
another, and so in due time come to
be perfect and entire therein, and in
thy

thy place where thou art travelling in a measure of the Life, thou wilt feel perfect union with God, and with all the Lambs and Babes born of God, in what degree soever they stand in the Life, and thou wilt also feel union with every motion of the Life, whether in Babes, Strong-men or Ancients, and the Life will conform thee unto what is practised by its own motion, and so thou wilt hold the true Form in unity as from the Life it is moved, observed, and practised, which being less or more it is but one in all, and doth perfectly agree in it self both in ground and practice; and what is formed by the Life, and manifested from the Life, that form is not without the Power of the Life, but is filled with the glorious presence of the Love of God, and that manifestation is to be submitted unto in all humbleness of mind, as in

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the ſight of God, and there every Babe, Lamb, and Plant will receive the Heavenly nouriſhment, and ſo grow up as living Members of a compleat Body in Chriſt the Head.

In the Light of Chriſt is the riches of the Kingdom, and in the Light are all things miniſtred that is good for food; for the Light gives the ſavor of the Life, and the Life is the Souls nouriſhment, and this bread comes down from Heaven, and hath Life in it, and they that eat it live by it, and do not die: Therefore in the Light all are to enter into the Houſe of the Lord, and wait at his Table, where Food is prepared, and the Cup filled, and in all humility to receive what the Father giveth, and covet no more, and then you will ſit as a Family at one Table, and diſcern the Lords Body, and feed upon it, and not be condemned, and here-

herein God commends his Love unto you, in that he furnisheth his Table for you, and gives you to drink of the River of his Pleasure freely; and this is the Cup of the New Testament in his Blood, which is his Life, and it doth not corrupt nor decay in it self, but is alwayes new and fresh, and living; and so there is a time when the Life opens and ministers, and there is a time to receive it, and a time to retain it, and a time to feed upon it, and a time to encrease in it, and a time when some may be spared, and a time to deal it; and this is the Son of Wisdom that abides in the Fathers House, and is alwayes in his Presence, and knows the Fathers time in giving, and observes the Fathers time in disposing, and he neither carelesly hides his portion, nor prodigally spends it, but in the Fathers counsel is ordered aright: therefore

fore every one know your own portion, and when ye meet together in one place, sit down at the Lords Table, eat his Body, drink his Cup, for that is your portion, and always feel it new in the Kingdom, and do not give your own portion unto any, until you have enough for your selves, and some to spare; for when God commendeth his Love unto you, and that ye taste how good he is, then sink down into it, that you may come more into the fulness, and what is given receive it as your own portion, and feed upon it and grow in it, and run not from the Table with a taste, and prodigally spend it; for so you may give your own Bread away which God commends unto you for your own use, and thereby lose your portion, whilst the Children of the Kingdom sit at the Table and feed together at the Table, eating the Bread of Life, and drinking the Cup of Blessing,

sing, and so inherit their own portion, and increase in it; and then the Cup overflows, and they can spare a little, and yet have enough for themselves, and this is a safe state for every one to keep at the Table of the Lord.

This is given forth from the deep love of God for his chosen, who breathe in his Life to do his Will; unto whom be everlasting Peace.

Nottingham County Goal, the 3d Moneth, 1663.

William Smith.

THE END.